GENERAL.

MISSOURI, *a slave State*, has elected to Congress two radical emancipationists. The emancipationists held that "slavery was the immediate, moving cause of the war, and the essential spirit of the rebellion, and as such, had merited by its insubordinate opposition to the Government, the heavy hand of the Chief Executive, even to the penalty of its utter extinction." There was no concealment of principles—it was liberty and slavery in antagonism, and liberty succeeded in a slave State, and among those who but two years ago were earnest defenders of the wicked system.

BREWERS NOT ELIGIBLE FOR MAGISTRATES.—A memorial having been forwarded from Scarborough to the Lord Chancellor, praying that his lordship would not appoint Mr. Godfrey Knight, a magistrate for the borough, in consequence of his being a brewer, an official communication has been forwarded to the memorialists, acknowledging the receipt of the communication, and stating that "if Mr. Knight is a brewer, he is not eligible for the appointment of borough magistrate."

WONDERFUL!—A learned member of the French Academy has made the profound discovery, according to a scale of height chronologically arranged, that Adam could not have been less than 123ft. 9in. high, while Eve was about five feet less! Since that, humanity is supposed to have been rapidly degenerating, as the academician only grants 28ft. to Abraham, and but 13ft. to Moses!—*Court Journal.*

LONDON STREETS.—There are 2,800 streets in London, measuring 3,000 miles. If placed in a straight line they would extend far more than twice the distance from Calais to Constantinople, and walking ten miles a day, it would take a person more than a year to traverse them, while in the interim a new city, with from 60,000 to 70,000 inhabitants, would have sprung up.

THE PRINCE OF WALES will be married at St. George's Chapel, Windsor, and not the Chapel Royal, St. James's, according to precedent. Her Majesty has given directions that the ceremony shall be conducted with the utmost splendour. It is also stated that the marriage is now fixed to take place in March next.

A ROYAL BRIDAL PRESENTATION.—Report says that the Prince of Wales is about to present his future bride, the Princess Alexandra of Denmark, with a splendid wedding dress of Alencon lace, valued at £1,500. What will our lady readers say to that?

A ROYAL MEMORIAL OAK to the late Prince Consort was planted by the Queen on Wednesday, Nov. 26. It was a young oak, henceforth to be called the Prince Consort's Oak, which Her Majesty planted near the Flemish Farm at Windsor, at the spot where his late Royal Highness left off shooting on his last visit to the park.

COURT MOURNING.—We understand that all the members of the Royal Family will continue to wear mourning after Christmas, but it will be of a slight character. Her Majesty will wear deep mourning for another year.—*Court Journal.*

REVIEW OF THE PAST MONTH.

Friday, December 26th.

AT HOME.—The Queen, with her family, returned to Osborne a few days ago. Before leaving Windsor the remains of Prince Albert were removed from the royal tomb to the new mausoleum at Frogmore, when a religious service was performed. Prince Alfred has been advised not to accept the proffered crown of Greece. The distress in Lancashire continues, and calls for renewed contributions in order to provide for the sufferers during the remainder of winter, which, thanks to Him "who tempers the wind to the shorn lamb," has so far been generally mild and favourable. One pleasing fact we are gratified in being able to record. Fifteen thousand pounds have been subscribed at New York, and one merchant volunteered to send one of his own ships loaded with provisions. Such kind consideration and sympathy form a pleasing contrast to the conduct of those hot-blooded and violent men who would involve Britain and America in a fratricidal war.

ABROAD.—This morning we have reports of another severe contest between the Federals and Confederates before Fredericksburg, which the Federals bombarded and reduced to ruins. The new Congress has met, and voted against the emancipation proposal of the President; but the slavery question is becoming more prominent, and many now admit that it is the chief and only cause of the war.—The ministers of the King of Italy have resigned, and a new ministry has been appointed. Garibaldi is recovering strength, and has gone to his island home at Caprera. —The Chinese rebels are extending their operations into other provinces of the Empire, and causing much anxiety and alarm.—In Japan, an English gentleman has been assassinated, and three other persons dangerously wounded, at the instigation, it is supposed, of the priest party; but the common people seem willing to receive christian instruction.

Marriages.

Nov. 11, at the baptist chapel, Presteign, by the Rev. W. H. Payne, Mr. William Collins, of Presteign, to Eliza, daughter of Mr. John Clarke, of Ross.

Nov. 18, at Middle Mill baptist chapel, by the Rev. W. Owen, the Rev. W. Jenkins, Merthyr Tydvil, to Miss Mary Owen.

Nov. 19, at the baptist chapel, Bath Buildings, Huddersfield, by the Rev. J. Hanson, Mr. Robert Featherstonehaugh, to Caroline, eldest daughter of John Priestly, Esq.

Nov. 20, at the baptist chapel, Sabden, by the Rev. J. M. Davis, Mr. Thomas Fielding, of Manchester, to Miss Emma Clarke, of Sabden.

Dec. 3, at the baptist chapel, Middleton Cheney, by the Rev. F. Medcalf, Mr. Carpenter, Appletree, to Elizabeth Ann Edwards, Hellidon.

Dec. 8, at Salem baptist chapel, Cardiff, by the Rev. J. Jones, M.A., Mr. John Llewelyn, to Miss Mary Jones, both of St. Mellons.

Dec. 9, at the baptist chapel, Great Missenden, Bucks, by the Rev. C. H. Harcourt, Mr. Joseph Elliott, of Gerrard's-cross, to Martha, youngest daughter of James Olliff, Esq., of Dutchlands, near Great Missenden. This being the first marriage celebrated in this chapel, a Bible, handsomely bound, was presented to the newly married pair.

Dec. 10, by license, at the baptist chapel, Whitchurch, by the Rev. Thomas Morris, Mr. William Butcher, to Miss Butcher, both of Bourne.

Dec. 10, at the baptist chapel, Presteign, by the Rev. W. H. Payne, Mr. James Jones, of "The Bwich," Old Radnor, to Miss Ellen Williams, of "The Thorne," near Evenjobb.

Deaths.

Oct. 24, Mr. Timothy Willcock, of High Lane, aged sixty, who, though living four miles off, for thirty years, and in all weather, regularly attended worship at the General Baptist chapel, Macclesfield. Mr. W. was a staunch baptist, and a liberal friend to the church and to the mission.

Nov. 29, at Dumpton Hall, Ramsgate, the Rev. Mortlock Daniell, baptist minister, aged 49.

Nov. 30, at Torquay, James Sheridan Knowles, aged 78. Some years ago this celebrated dramatist forsook his former pursuits and made a profession of his faith in the Saviour by baptism. Mr. K. preached occasionally, and for several years delivered lectures on elocution.

Dec. 4, Rev. J. Bennett, D.D., aged 89, for nearly seventy years an eminent Independent minister. In union with the late Dr. Bogue, of Gosport, he published "The History of Dissenters," and for many years was Theological tutor of Masbro' College, near Rotherham.

Dec. 5, Elizabeth, wife of Mr. Joseph Newbold, of Ibstock, Leicestershire, aged 78; one of the oldest members of the Hugglescote and Ibstock General Baptist church.

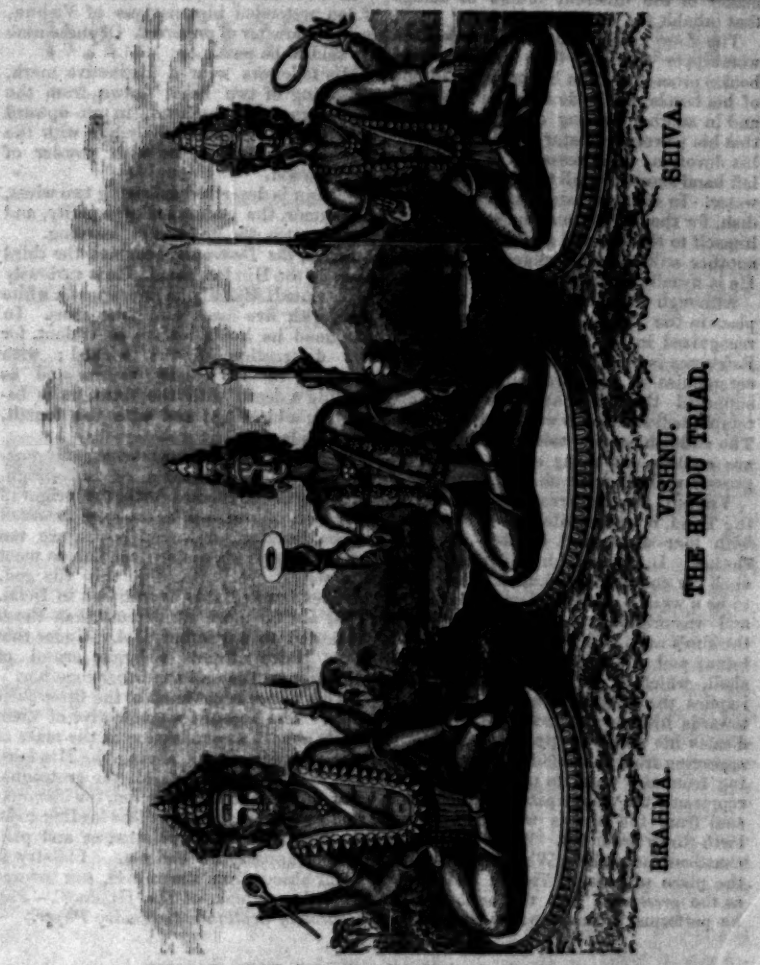
Dec. 6, at Bott House, near Colne, Lancashire, Mr. David Sutcliffe, aged 73. He was a truly pious and excellent man—the leading singer, and for many years a member of the baptist church at Colne. He passed away in peace to unite with the redeemed in praising the Lamb that was slain. While on earth he often sang—

"O may that Friend who died to save,
My dying moments cheer."

Dec. 6, at Northampton, aged 78, Mr. Joseph Stanford, father of the Rev. Charles Stanford, baptist minister, Camberwell.

Dec. 8, at Penzance, at the residence of Mr. S. Elliott, Emma, the youngest daughter of Mr. B. Williams, aged 28 years. She was an active and consistent member of the baptist church, much beloved, and deeply lamented.

Dec. 15, at Selkirk Parade, Cheltenham, after a long and painful illness, borne with christian resignation, the Rev. James Smith, late minister of Cambray baptist chapel. Mr. S. was well known in the religious world as the author of many evangelical and practical works.



THE HINDOO TRIAD.

The above represents the Hindoo Triad of false gods—Brahma, Vishnu, and Shiva.

Brahma, the first of these, is said to have sprung from Brahm, the appellation given by the Hindoos to the supreme Spirit, viewed as an abstract impersonal essence. This supreme spirit is described as devoid of all attributes, wholly inactive, passing existence in a state of unbroken repose. When Brahm awoke to consciousness, Brahma, and the other two persons that compose the Triad, issued from his essence.

Brahma, *the Creator*, is represented as a golden-coloured figure with four heads and four arms. He produced the waters and then the earth. After these he formed a number of sages and four females. From one of these sages sprung the gods, giants, and men. The four great castes, among the Hindoos, are said to have come from different parts of his body. The Brahmins proceeded from his mouth; the Kshattrya, or military caste, from his arms; the Vaishya, or merchant caste,

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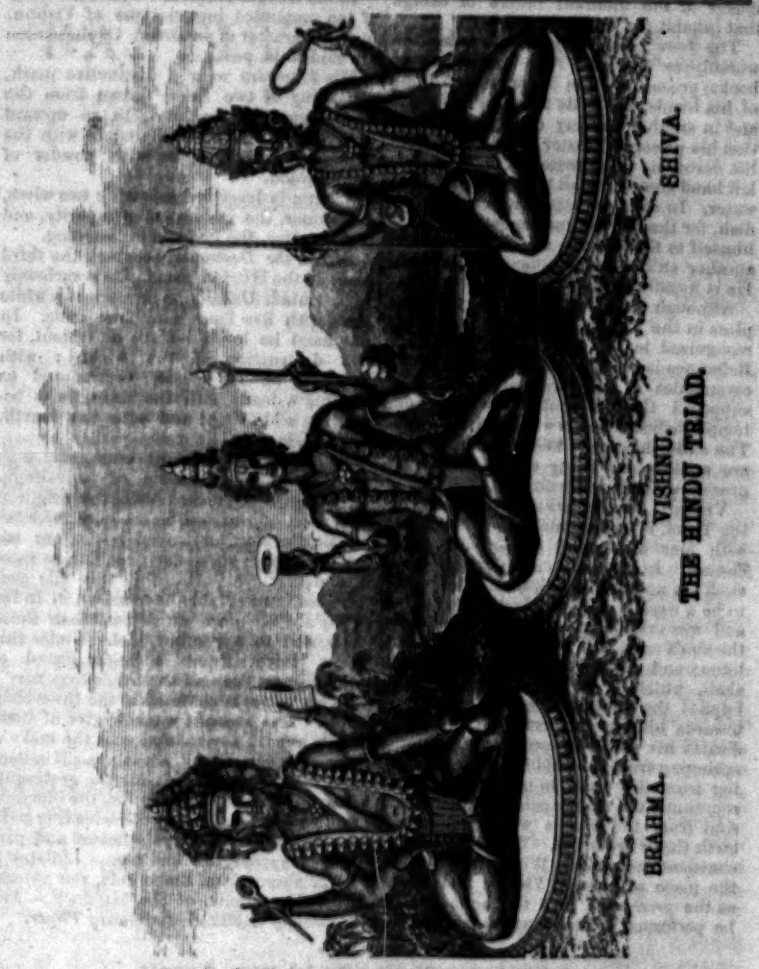

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from his thighs; and the Shudra, or servile caste, from his feet. Brahma is also the maker of the different orders of beings that inhabit the worlds.

The four faces of Brahma remind the worshipper that the four Vedas (sacred books) proceeded from his mouths. In one of his hands he holds the sacred Vedas; and in another a string of beads, to show that his power as creator was derived from his devotion. The vessel of water in his left hand shows that all things sprang from water. In another hand there is an alm's dish, for the god not unfrequently betakes himself to the life of a mendicant; and in another still, there is sometimes a stick. He is usually clothed in white garments.

Although Brahma occupies the first place in the Hindoo Triad, he is scarcely recognized in the reigning superstitions. Reference is made to him in some of the ceremonies of the Brahmins; but it is supposed there is not more than one temple dedicated to his worship in all India. The childish stories told of this false god are endless, and many of his actions are grossly wicked, or revolting.

Vishnu, *the Preserver*, the second in the Triad, is represented as a black man with four arms, and dressed in yellow clothes. In one hand he holds the sacred shell; in another, the chukru. This seems to be a wreath or circle, darting out flame, and was originally perhaps an emblem of the sun's rays. In the third, he holds the lotus; and in the fourth, a club. The shell, which is blown on festival days, implies the friendly bearing of the god towards his worshippers; the chukru indicates his ability to protect. The lotus, springing from the muddy soil and emerging from the water to unfold its beauty, represents the emancipation of the human soul from the chains which its human birth threw around it. With his club he chastises the wicked. While Brahma holds the place of *creator*, Vishnu is regarded as the *preserver*. But the actions which he performs, in this capacity, are referred to other names and forms. He is sometimes regarded as the household god.

In the Hindoo shastres we have accounts of ten pretended incarnations of Vishnu, in the character of *preserver*. Of these nine are said to be past.

His followers wear a distinctive mark, consisting of two lines, drawn from the nose across the forehead, in an upward direction. It is generally made with the clay of the Ganges, or with powder of sandal wood.

Vishnu is described as having two wives, Lukshmer, the goddess of prosperity, and Suruswuttee, the goddess of learning.

Shiva, *the Destroyer*, occupies the third place in the Hindoo Triad. He is variously represented. Usually he appears as a white man, with five faces and four arms. In one hand he holds an axe or trident, for the destruction of the wicked; with another, he is usually represented as holding a deer; with the third, he is bestowing a blessing; and with the fourth, he forbids fear.

This false god is most commonly worshipped under the form of Shivalingu. The stories connected with the origin of this form of worship, as they are recorded in the Puranas, or sacred books, are too offensive, says an eastern scholar, to meet the public eye. But for this vile god, temples innumerable have arisen in India. They are far more numerous than those dedicated to any other idol. Under this form, Shiva attracts a larger crowd of worshippers than all the other together.

This notice is confined to the three chief gods. The account we now give of them omits almost any reference to the mass of stories which prevail among the Hindoos, and which abound with all the grotesque, silly, and wicked things which the imagination can form. Besides these leading gods, the forms in which polytheism and pantheism appear are endless. Idolatry is never absent from the minds, nor severed from the actions, of the Hindoos.—*Free Church of Scotland Missionary Paper.*

DEVASTATIONS OF SIN ON THE EARTH.

Sin has laid waste,
Not here and there a country, but a *world*:
Striking at one extended blow
Entire mankind; and for their sakes defacing
A whole creation's beauty with rude hands.
Accursed thing! Oh! where shall fancy find
A proper name to call thee by, expressive
Of all thy horrors? Pregnant womb of ills!
Of temper so transcendantly malign,
That toads and serpents, of most deadly kind,
Compar'd to thee are harmless. See how the fiend
Profusely scatters the contagion round,
Through all the lands of this wide-peopled earth!

THE

BAPTIST REPORTER.

FEBRUARY, 1863.

REV. C. H. SPURGEON ON "LOSS OF POWER" AMONG THE BAPTISTS.

The sentence which forms the ground of our present remarks is the last in the speech of Mr. Spurgeon; we repeat the words. "It might be well that churches should be separate and distinct; but he believed that it was a loss of power to the denomination to which he belonged, which might have done greater things if it had not been foolish enough to bind itself to isolation, instead of working by that hearty co-operation which the Presbyterian form of government would have afforded."

We again affirm that it is no light thing to charge a whole denomination with foolishness. He who ventures to do so ought not to flinch from the responsibility to furnish proof which, by making the charge, he brings upon himself. Does Mr. Spurgeon feel the gravity of this responsibility? We fear not.

But these remarks of Mr. Spurgeon apply to the whole of the churches—baptist or pædobaptist—which have adopted the Congregational order of church government, and hence they acquire an importance reaching far beyond the limits of our own denomination. And let it be remembered that in this matter of church government there is no difference between congregational churches; they are all in a similar position. The question is not one of doctrines or of ordinances, but of the scriptural constitution of christian churches. Mr. Spurgeon believes "Presbyterianism to be the government scripture has ordained." Congregationalists do not, or they would adopt it. Mr. Spurgeon does, and yet he does not adopt it. Will he? We shall see.

But why does Mr. Spurgeon renounce congregational independency and prefer synodical presbyterianism? He tells us—"he believed it was a loss of power to the denomination to which he belonged, which might have done greater things if it had not been foolish enough to bind itself to isolation." "Loss of power"—these are ominous words; they may swell out into much, or they may dwindle into little.

Loss of what power? For there are various kinds of power in operation in all voluntary christian churches. There is, for instance, ministerial power. But what loss has congregational churches sustained by not giving more of this to their ministers than was assumed or claimed by the apostles themselves, and where is the congregational minister who wishes for more? Surely Mr. Spurgeon does not. What "greater things" than those

he has done would he then do? If he thinks he could let him try. We confess to some curiosity as to the new system of Episcopalian-Presbyterian-Independency he would set up. We only caution him that in managing an engine of such complicated machinery and enormous power, he ought to take care of the boiler!

Mr. Spurgeon talks of "that hearty co-operation which the Presbyterian form of government would have afforded," as if the Congregational system afforded little or no ground for hearty co-operation. This, to speak as moderately as possible, is contrary to facts which are patent to all the world. Each of the two leading bodies of congregational churches has, in its own sphere, co-operated for religious purposes; and we venture to affirm, that separately, either of them has done as great things for the world, and unitedly "greater things," than Presbyterianism, with its newly-discovered platform for "hearty co-operation" ever effected. And we say this from no desire to depreciate Presbyterianism, or to tarnish the fair fame of those noble men of the Free Church of Scotland who have, within the past twenty years, done so much for their own country and for the world. We are only acting on the defensive. The adoption of Congregationalism was represented as "foolish," and by one who held at the time the position of a congregational baptist minister! How could we be silent?

And then what does Mr. Spurgeon mean by the baptist denomination binding itself to isolation? This is a curious assertion, and we scarcely know how to treat it. But when and where and how did it bind itself to isolation? We never heard of such a circumstance. That, as in all other denominations, some of the churches are isolated, is in some cases in consequence of their peculiar local position, like those in Westmoreland and Cumberland; but this would not justify anyone in affirming that such an accidental circumstance was the action of the denomination. With much more propriety might some of the churches, more favourably situated for fraternal intercourse with their brethren, be complained of as isolating themselves. But this is their own act, and not the action of the denomination. To say that the baptist denomination has bound itself to isolation is contrary to ascertained facts. Let any one look over the lists of churches in the "Baptist Handbook," and he will soon find evidence that the majority of the churches, and those the largest and most influential, co-operate in the county or district Associations with which they are connected. There is one singular exception, we allow, and that is the metropolis itself. But it was not by any action of the denomination that the London churches became isolated. We say "became" isolated; for it is not many years since there was a "London Association of Baptist churches," which usually held its annual meetings in New Park Street chapel. Why and how it became extinct, Mr. Spurgeon may know better than we do. If his remarks on isolation had been confined to the London churches, there might have been some apparent propriety in them; but even then their isolation would not have been the result of the action of the denomination.

But what will our Welsh brethren say to this charge of isolation? We presume, as "England and Wales" are usually united in our acts of legislation, that we may include the Welsh churches in the denomination. Out of above four hundred churches reported in the "Handbook," only about thirty do not appear to be united to some Asso-

ciation, and of these some are English, and others appear to be small churches in remote places. The Welsh churches may therefore be regarded as nearly amalgamated into one body; and their "hearty co-operation" for action has often excited our admiration.

And then there is one section of the denomination in England which is perfectly amalgamated for co-operative action. We refer to the General Baptists; whose churches, whilst retaining their independence, are united for connexional purposes.

On a review of these facts we are prepared to contradict the unfounded complaint of Mr. Spurgeon, that the baptist denomination has "been foolish enough to bind itself to isolation." The denomination has done no such thing. The tendency of the churches is rather to union than isolation. There was a time when it was not, when isolation might have been complained of with propriety. But that time is gone by, never, we hope, to return. The baptist churches, having found that they could co-operate and yet retain their freedom of foreign control, have united for the accomplishment of great objects, and God has blessed them.

Had Mr. Spurgeon, instead of depreciating the action of our churches by his inconsiderate remarks, proposed any feasible plan for the further union of the body in order to the accomplishment of "greater things" than any yet effected, we should have hailed his proposal with joy. But we remind him that there is a field close at hand, adjoining his own enclosure, and one which, we believe, would amply repay all the labour he could bestow on it. We refer to London itself. Let him begin there. He would soon find willing coadjutors; for though there is apparent isolation, the elements of union exist, and, so far as regards the support of denominational objects, are, in many of the churches, in active operation.

And then having tried his hand on London, we could find him some similar employment in the country, in certain spheres of comparative isolation. We refer to those village churches which have "set up for themselves" too soon. If there be one thing amongst us which more than another calls for severe reprehension, it is this *very* "foolish" conduct. Such contemptible pretensions to independency mostly originate with some aspiring "Diotrephes, who loveth to have the pre-eminence among them." The conceited man is ever "prating" of independency; but such independency is not rational; it is independency run mad. From long observation we are prepared to affirm that a large amount of power is lost to the denomination by such premature attempts to establish separate churches. Such places ought either to be the out-stations of some town church, or unite themselves with some other village church in the neighbourhood. We have our eye upon two separate country districts at this moment, each occupying a region of similar extent, with seven or eight places of worship. In one district two efficient ministers are engaged, the chapels and schools are well attended, and the institutions of the body liberally supported. In the other, each place is independent, but every one of them is dependent on badly-remunerated, and therefore often inadequate supplies; and they have not a shilling to spare for missions, or colleges, or any denominational objects; they have enough to do to keep the doors of their own independent places open. An esteemed baptist minister of much travel and experience says:—

"The greatest of all our hindrances in small towns and villages has been the formation of small,

and necessarily feeble, independent churches, which have been unable to sustain an efficient ministry, and have lacked almost, if not entirely, pastoral oversight and healthy discipline. In order to success, it is self-evident that not only must the word of life be acceptably preached, but the ordinances must be administered by accredited, respectable, and pious persons, and the whole business of the churches so conducted as to ensure the esteem and confidence of those who are without."

What is to be done with such places? We confess that their foolishness is so great, and their example so mischievous, that we could almost wish them extinct, or that we had the power to compel them to act more in conformity with common sense; we know of nothing more calculated to injure the congregational system than such abuses of its freedom. And yet these are only exceptional evils which wiser counsels may remove, or the bitter experience of the parties compel them to give up. These remarks do not apply to cases where a few friends are meeting for mutual edification, or with a view to raise a congregation in places at a distance from any of our churches.

We have noticed these cases of accidental or voluntary isolation more particularly, in order to show to how small an extent the charge of the denomination binding itself to isolation can be sustained. And even in such cases, if the people will live alone, it would be better to let them alone, than attempt to impose upon them preachers not of their own choosing. Indeed, isolated cases of this kind are not peculiar to the baptists; they may be found more or less in other denominations.

Taking all these matters into consideration, and we have endeavoured to state them with candour and impartiality, we cannot imagine what Mr. Spurgeon would have us do, or whence his new-born zeal for Presbyterianism originated. We heard nothing of this before his visit to Geneva. Was it there that he was ripened into a full-blown Presbyter? He had "strong Calvinistic views of God" before he went there, and was ready to do battle for the peculiar *doctrines* of Calvin against the world. Was it there he was first convinced that the *discipline* of the Presbyterians was scriptural? And will he show equal zeal in its propagation and establishment? We shall see. If it should be his intention to form a Presbyterian-Baptist Synod, we advise him, as a first step, to separate himself from the baptists at once, and begin business on his own account, for he will never succeed so long as he is in partnership with them.

We should not have written so earnestly on this subject had not Mr. Spurgeon assured us and the world that "Seriously and solemnly, he believed Presbyterianism to be the form of government scripture had ordained." We give him credit for sincerity and consistency, and having had such specimens of his courageous zeal and indomitable resolution, we may expect him to aim at the carrying out of his convictions. Let him try. We have no apprehensions for the result, so far as the baptist denomination is concerned.

We shall now wait for this remarkable event in ecclesiastical history—this new wonder—with becoming reverence and resignation. We are aware that his present—shall we say isolated—position is favourable to the design. He has already acquired considerable "power," and has a vast store of materials in hand; thousands wait around him to do his bidding; young men, under his direction, are studying

"Stock's Theology," while others, well up in it, are gone to occupy ministerial stations; and money to any amount he can call for, and it will come. What should hinder him, then, from commencing operations?

This is not banter, but it may be regarded as a challenge. Let it; for we are not over careful in the matter. Mr. Spurgeon commenced this controversy, and he must resign himself to the consequences, as no doubt he will with his wonted dignity. But let us not be misunderstood. We have no ill-will to Mr. Spurgeon. We have always rejoiced in what God has evidently done by him and for him, but we certainly wish he had more discretion, and could command his tongue not to utter "foolish" things like those on which we have now animadverted. He has often misrepresented, we hope through ignorance, the religious views of those he stigmatizes as Arminians, and his dogmatism is sometimes offensive. These things, however, have been borne with patience. They were regarded as theological prejudices. But when in a Presbyterian place of worship, in compliment to that people, he declared himself to be one with them on church government, and represented the "denomination to which he belonged" as having "been foolish enough to bind itself to isolation," it was time to speak. Mr. Spurgeon ought to have remembered that his remarks would be taken down, and that the religious world would note them.

[Last month, but too late to amend them, for they were printed, we noticed two imperfect quotations. The second line of the couplet should have read—

"At his own wonders, wondering for his bread."

The word "own" was omitted, which made the measure imperfect. The paragraph at the bottom of the second column of page 13 should have read—The second name Mr. Spurgeon has adopted is Presbyterian. Now John Milton—the naughty man!—said that,

"New Presbyter was but Old Priest writ large."]

Spiritual Cabinet.

BEAUTIES OF THE BIBLE.

Man has an eye for the sublime and the beautiful, and his kind Creator has provided his abode with affluent materials for these nobler tastes. He has built Mont Blanc, and molten the lakes in which its shadow sleeps. He has given the key-note to Niagara's thunder, and to the zephyr which sweeps its spray. He has shagged the steep with its cedars, and besprent the meadow with its kingcups and daisies. He has made it a world of fragrance and music—a world of brightness and symmetry—a world where the grand and the graceful, the awful and the lovely, rejoice together. In fashioning the home of man, the Creator had an eye to something more than convenience, and built not a barrack but a palace, not a Union but an Alhambra; something which should not only be very comfortable, but very splendid and very fair—something which should inspire the soul of its inhabitant, and even draw forth the "very good" of approving Deity.

God also made the Bible as the guide of man; but had he meant it as a mere lesson-book of duty, a volume less various and less attractive would have answered every end. A few plain paragraphs announcing God's own character and his disposi-

tion towards us sinners here on earth, mentioning the provision which he has made for our future happiness, and indicating the different duties which he would have us perform—a few simple sentences would have sufficed to tell us what God is and what he would have us do. There was no need for the picturesque narrative and majestic poem—no need for the proverb, the story, and the psalm. A chapter of theology, and another of morals—a short account of the incarnation and the great atonement, and a few pages of rules and directions for the christian life—might have contained the practical essence of Scripture, and have supplied us with a Bible of simplest meaning and smallest size. And in that case the Bible would have been consulted only by those rare and wistful spirits to whom the great hereafter is a subject of anxiety—who are really anxious to know what God is, and how themselves may please him. But in giving that Bible, its Divine Author had regard to the mind of man. He knew that man has more curiosity than piety, more taste than sanctity, and that people are more anxious to hear some new thing, or read some beauteous thing, than to read or hear about God and the great salvation. He knew that few would ever ask, "What must I do to be saved?" till they come in contact with the Bible itself; and therefore he made the Bible not only an instructive book, but an attractive one—not only true, but beautiful. He filled it with marvellous incident and engaging history—with sunny pictures from old-world scenery, and affecting anecdotes from the patriarch times. He replenished it with stately argument and thrilling verse, and sprinkled it over with sententious wisdom and proverbial pungency. He made it a book of lofty thoughts and noble images—a book of heavenly doctrine, but withal of earthly adaptation. In preparing a guide to immortality, Infinite Wisdom gave not a catechism, nor a dictionary, nor a grammar, but a Bible; a book which in trying to catch the heart of man should captivate his taste, and which, in transforming his affections, should also expand his intellect. The pearl is of great price, but even the casket is of exquisite beauty. The sword is of ethereal temper, and nothing cuts so keen as its double edge; but there are jewels on the hilt, and fine tracing on the scabbard. The shekels are of the purest gold; but even the scrip which contains them is of a texture more curious than that the artists of earth could fashion it.

In speaking of the literary excellence of the Holy Scriptures, I am aware of a two-fold disadvantage. Some have never looked on the Bible as a readable book. They remember how they got long tasks from it at school, and spelled their arduous way through polysyllabic chapters and joyless genealogies. And in later life, they have only heard it sounded monotonously from the drowsy desk, or recited by a frosty clerk to a cold cathedral. So irksome and insipid has every association made the book, that were they shut up in a parlour with an old directory, and an old almanack, and an old Bible, they would spend the first hour on the almanack, and the next on the directory, and would die of *ennui* before they opened the Bible. They have got at home a set of their favourite classics, and on an evening of leisure they will take down a volume of Chaucer, or Milton, or even Thomas Fuller, or Jeremy Taylor, or an Elzevir Virgil, or a Foulis' Homer, and read at it till long beyond their usual time of rest; but to them the Bible is no classic. They dont care to keep it in some taking or tasteful edition, and they

would never dream of sitting down to read it as a recreation or an intellectual treat. And then there are others in a happier case to whom that Bible is so sacred, who have found it so full of import, and to whom its every sentence is so fraught with divine significance, that they feel it wrong or revolting to read it with the critic's eye. They would rather ponder it on their bended knees, praying God to show them the wonders in his word, than, pencil in hand, peruse it as a scholar or a rhetorician would.

But the rhetorical and poetical beauties of Scripture are merely incidental. Its authors wrote not for glory nor display—not to astonish nor amuse their brethren, but to instruct them and make them better. They wrote for God's glory, not their own; they wrote for this world's advantage, not to aggrandise themselves. Demosthenes composed his most splendid oration in order to win the crown of eloquence; and the most elaborate effort of ancient oratory, the Panegyric, to which Isocrates devoted fifteen years, was just an essay written for a prize. How different the circumstances in which the speech of Paul on Mars Hill was spoken, and the farewell sermon in the upper chamber at Troas! Herodotus and Thucydides composed their histories with a view to popular applause; and Pindar's fiery pulse beat faster in prospect of the great Olympic gathering and the pæans of assembled Greece. How opposite the circumstances in which the seer of Horeb penned his faithful story, and Isaiah and Jeremiah poured forth their fearless denunciations of popular sins. The most superb of modern historians confesses the flutter which he felt when the last line of his task was written, and he thought that "perhaps his fame was established." A more important history concludes: "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." And those of you who remember the proud finale of the Roman lyrist, "Exegi monumentum ære perennius" (I have completed a monument more enduring than brass), should read alongside of the eloquent but egotistic vaticination, the last words of Israel's sweet singer: "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and Amen. The prayers of David the son of Jesse are ended."

DR. JAMES HAMILTON.

INTERNAL EVIDENCE OF BIBLE TRUTH.

EVERY experienced christian has internal proofs of the truth of christianity, which no external science can shake. He is more sure that his Bible is the very word of his redeeming God and Father, than he ever can be that such or such an assertion of Geology or Astronomy is true. And to this interior citadel he continually resorts, when objections founded on doctrinal difficulties, on scriptural interpretation, on alleged absurdities or contradictions in the revealed Word are obtruded on his notice. His conviction and assurance of the great mass of divine truth is such, that he can wait for the resolution of particular doubts, being certain that they admit a solution even if unknown to him. True piety teaches him, as clearly as does true philosophy, to acquiesce

in that golden maxim of all healthy minds, not to let doubts about what is difficult disturb his belief of what is plain. Some indentations of the coast he may never have surveyed, he may have found them laid down on no chart; but those great lights and forelands which have guided all his voyage, he will not surrender or deny, because they cannot be descried through the clouded glass of the scoffer.

Poetry.

EVER-EARNEST.

O EVER-EARNEST Sun!
Unwearied in thy work,
Unhalting in thy course,
Unlingering in thy path,
Teach me thy earnest ways,
That mine may be a life of stedfast work and praise.

O ever-earnest Stars!
Unchanging in your light,
Unfaltering in your race,
Unswerving in your round,
Teach me your earnest ways,
That mine may be a life of stedfast work and praise.

O ever-earnest Earth!
Doing thy Maker's work,
Fulfilling His great will,
With all thy morns and evens,
Teach me thy earnest ways,
That mine may be a life of stedfast work and praise.

O ever-earnest Streams!
Flowing still on and on,
Through vale, or field, or moor,
In darkness or in light,
Teach me your earnest ways,
That mine may be a life of stedfast work and praise.

O ever-earnest Flowers!
That with untiring growth
Shoot up, and spread abroad
Your fragrance and your joy,
Teach me your earnest ways,
That mine may be a life of stedfast work and praise.

O ever-earnest Sea!
Constant in flow and ebb,
Heaving to moon and sun,
Unchanging in thy change,
Teach me thy earnest ways,
That mine may be a life of stedfast work and praise.

Thus Sun, and Stars, and Earth,
And Streams, and Flowers, and Sea,
To exalt their Maker's worth
In harmony agree.
Teach me their earnest ways,
That mine may be a life of stedfast work and praise.

But I have lost the might
To serve my God aright;
Jesus thy power impart,
Strengthen my feeble heart;
Then shall I too be earnest in thy ways,
And mine shall be a life of stedfast work and praise.

Reviews.

Good Servants, Good Wives, and Happy Homes. By Rev. T. H. Walker.
Hints on Household Management. By Mrs. C. L. Balfour.
London: S. W. Partridge.

"GOOD Servants!" But where shall we find them? That is the question. For only sit down to tea with two or three motherly matrons, and you will soon find the conversation turning from the American War, the Lancashire Sufferers, the marriage of the Prince, and all such subordinate subjects, to one grand inquiry, proposed, it may be, by one of the anxious "maternals," "Pray, ma'am, can you tell me where I can find a good servant?" And thereby hang tales we dare not tell.

"Good Wives!" Are they as scarce? We hope not. All our daughters are not dolls. Solomon writes about "finding a wife." But where? We will

tell you. Find the girl's mother first; and if she be an active, clever, tidy, and thrifty woman, you may hope that the girl will make one too. But seek for her at an evening party, or flaunting her finery on the parade, and you may be—trapped!

"Happy Homes!" As heaven on earth are these. But they are not to be *found*—they must be *made* such. "Thou seest," said a Quaker friend, "We strive to make everything comfortable at home."

Well: we must not give up the chase after Good Servants, Good Wives, and Happy Homes; for they are some of earth's best blessings. We thank Mr. Walker for his excellent book, which will aid many in their pursuit of such household treasures.

As for Mrs. Balfour's book; we give it, as we do all she writes, a hearty welcome. Introducing this, Mrs. B. says, "There is no class of the community for whom I have felt more, than for the wives and mothers of our working men." We believe her; and this new contribution to their guidance and comfort, will lay them under additional obligations to her kind consideration of their position and circumstances.

A Glance at the Universe. By Nicholas Odgers. London: Tressider. Second Edition.

THIS glance, or rather these glances, at the universe, by a schoolmaster at Stithians, Cornwall, may be read with advantage by a young and inquiring mind. The objects glanced at are, Space — Duration — God — Angels — Devils—Man—Earth—Stars—Laws—Consciousness — Gradation — Influence —Immortality; the perusal of this "master's" lessons on each of which may help to enlarge the conceptions of his pupils. The religious element indicated is evangelical; but here and there the writer clothes his good thoughts, not in simple, which should be their natural attire, but in the gaudy adornments of bombastic phrases. We advise him, should a third edition be called for, to cut away all such puerilities with an unsparing hand.

Correspondence.

NONCONFORMITY IN LEEDS, 1662–1862.

WE have received from two friends some lengthy information, not of the history of nonconformity in this town, but in connection with one of its most ancient places of worship; that in Call Lane, which is situate in the centre of the town, not far from High Street. We visited the place a few years ago. Its appearance was characteristic of the period, and similar to those in Coventry, Leicester, Derby, Norwich, and other places—square in form, with high roof, and leaden windows, standing back from the road, with a high wall and large folding doors in front.

Mr. C. A. Thorp informs us that "this ancient sanctuary was erected in the latter part of the seventeenth century, some time after the 'Act of Uniformity' drove 2,000 pious ministers from the Established Church. Indeed the formation of the first church, and the building of the chapel, resulted from that proceeding — for the Rev. Christopher Nesse, M.A., Lecturer at the parish church, Leeds, being one of the ejected ministers, was its founder; whose friends clung round him, and persisted in meeting at his house, despite the fines and penalties which were inflicted upon those who attended such meetings. The passing of 'The Five Mile Act,' however, compelled him to leave the town. His flock afterwards obtained the Rev. Thomas Whitaker, who ministered to them for thirty-four years. But Mr. W. was also silenced by the magistrates in the early part of his ministry, and was committed to York Castle for eighteen months for preaching contrary to law. But from his cell he still preached to his people—for he was in the habit of writing a sermon for them every week, and which was read to them when they met to worship God in secret. A little before, or immediately upon the Revo-

lution, they determined to build the present chapel; and in its roof is a secret chamber where a number of people might meet to worship Him 'who seeth in secret.' A subterranean passage was also discovered under the chapel, while erecting a baptistry in 1851, with steps under the pulpit, leading, it is supposed, to some outlet in the yard, for the escape of the minister if detected preaching in the chapel."

Mr. J. Stutterd, the baptist town missionary, has also furnished us with a very carefully prepared list of the "principal events" in the history of chapel, with memoirs of Messrs. Nesse and Whitaker. We thank him, and regret that our limits will not admit them; but we make a few selections. It appears that the church was formed by Mr. Nesse in 1672, and the chapel erected in 1691; a son of Mr. Whitaker was afterwards pastor for more than fifty years, and died in 1773; differences arose on theological questions in the early part of the present century, and Arian views were adopted. In 1850 the Trustees offered the chapel to the Rev. Jabez Tunnicliffe, General Baptist minister, who with his friends soon entered on the possession. We heard at the time, that the Unitarians left the old chapel to occupy a new place of worship which they had just erected.

Mr. S. further states that "Mr. Nesse was four times excommunicated, and when upon the last occasion a writ for his apprehension was issued, to avoid further persecution, in 1675, he removed to London, where he gathered a congregation, to whom he was minister for thirty years. He was a preacher of the glorious gospel of the ever blessed God for upwards of sixty years. He died, December 26, 1705, in the 84th year of his age, and was buried in Bunhill Fields.

Mr. Whitaker was three times married. His first wife died whilst he was a prisoner at York, leaving him no child. He had one daughter by his second wife, and two sons by his third. His last illness was short. The time drew nigh that he must die; and a complication of distempers gave him the sentence of death in himself. He shewed an easy resignation to the will of heaven, often saying, 'I'm in the hands a gracious God.' He had a tender concern for his flock, and proved it by recommending to them unity and peace, with an adherence to the faith that was once delivered to the saints. When he took leave of his sons, after charging them to serve the Lord God of their father, he left them to the disposal of Providence in the choice of a calling, but with this character upon the ministry, 'That though it had cost him so dear, yet he had served a good master, and was never ashamed or weary of his work.' He died, Nov. 19, 1710, aged 59 years."

We cannot withhold the following—"Mr. Joseph Lister, a deacon of the church at Kipping, near Bradford, died April, 1709. He was one of the best specimens of the Puritan character, a man of ardent piety, of undeviating integrity, and of inflexible attachment to the principles of nonconformity. His son, Accepted Lister, afterwards became the pastor at Kipping; he was so lame that he could hardly stand to preach, having broken one of his thighs in his youth, and whose lameness was afterwards increased by a fall from his horse, which broke both his thighs.

His mother, Sarah Lister, was a meek and holy woman. About the time of her son's birth, she attained a joyful assurance in Christ, in testimony of which she called her son 'Accepted.' They possessed considerable property, and gave to him, who was their only child, all the blessings which parents could give to the object of their affections. To their prayers, their example, and their instructions, they added all the advantages for learning that money could command, or the state of the country could afford. The influence of Divine grace crowned the whole, and made him so excellent a preacher that his services were much approved by his own congregation, and were much coveted by others. Such was his modesty, though he preached at Kipping, he would not take the pastoral charge, but advised the people to seek some fitter man. For a while he divided his services between Kipping and Bingley, and then confined himself to Bingley, because the house and chapel were under one roof, and his infirmities made him a timorous horseman. The people at Kipping knew the value of a good ministry, and therefore were intent upon having him back again, and by

reiterated calls, and much entreaty, they succeeded. Having obtained his promise to return, they sent thirty men, and as many horses and carts as brought him and all his moveables. He came on the 22nd of July, 1702, and died, Feb. 25, 1709, to their great loss, and his eternal gain. He died a few weeks before his father. Mr. Whitaker and the family were on terms of intimacy for a great number of years. Mr. W.'s text for his funeral sermon was founded on John xi. 16, 'Let us also go, that we may die with him.' The sermon was preached to the church which the father served as deacon, and the son as pastor."

Call Lane chapel had long been in a dilapidated state. On Easter Monday, 1862, the friends met to consider what could be done for its improvement. After tea, the secret chamber, which had been cleared out and lighted up with gas for the occasion, was opened for inspection, and much curiosity and interest were displayed in examining it, and several hymns were spiritedly sung under the influence of its sacred associations.

At the meeting afterwards held it was unanimously and cheerfully resolved to make extensive alterations and improvements externally and internally. During the year these were accomplished, and the chapel re-opened in November with sermons by various ministers—Messrs. Green of Rawdon, Dr. Crofts, Conder, Hudswell, Dr. Brewer, Stevenson of Derby, and the pastor. After tea a public meeting was held on Monday evening, Dec. 2.

We are told that the whole aspect of the place is changed, the improvements being much admired; that the old wall in front, and the high roof, with its secret chamber, are gone, and the subterraneous passage stopped up! Nearly £900 have been expended, and only about £150 remain unpaid. All this, accomplished by such a church and congregation, is highly commendable, and we heartily wish them now much spiritual prosperity.

Christian Activity.

PREACHING IN THE LONDON PARKS.

"A PASTOR" gives an interesting sketch of the scenes which he, in company with a friend, witnessed in Regent's Park one sabbath afternoon during the summer of 1862.* He describes the crowds of men, women, and children, some walking, some sitting on seats, and others lying on the grass; but all at ease, and presenting a favourable field of labour to the tract or book distributor, and the christian preacher. He then describes some of the many preachers who were in various parts of the Park addressing the people in larger or smaller companies. Some of these preachers had better been silent, and especially a boy who would have been better employed in attending a Bible class.

"On the whole it was a strange mixture—wisdom and folly, strength and weakness, in about equal measures. But there was certainly one sermon, which, by its great excellence, did much to counterbalance the weakness and folly which abounded in many other quarters. It was delivered by a working-man—a fine, tall fellow, with honest, manly face, and perfectly natural and unaffected manner. He had nearly finished when we came up, so that all I can do is to report his closing remarks as nearly as possible in his own words. Looking earnestly at the group of working people who stood before him, he said, 'And now, if any of you, my friends, really feel the burden of your sins, and wish to get rid of it, look to Jesus; simply trust in Him, and you will not only find pardon, but power to overcome your old habits, and do better for the time to come. When people come and recommend anything to us working men, we generally ask, 'Have you *tried* it? and if you have, does it answer?' Now, my friends, I have tried religion for the last fourteen years, and it answers admirably. It has not made

* Evangelical Magazine, January, 1863.

me a worse husband or a worse father, or a worse workman, or a worse companion; on the contrary, it has made me a far better husband, a better father, a better workman, a better companion, and, what is more, a thoroughly happy man. I am happy at home and happy in my work; happy now, and happy in the prospect of a hereafter; so I can speak from experience; and from my heart I can recommend it to all. Many years ago, when I was discharged from my regiment, I received a certificate from my officer, and on it was written, 'Very good.' 'Oh, that's capital,' I said to myself, 'to leave with such a good character.' But one of my comrades was discharged the same day, and on his certificate there was 'Very, very good.' 'Oh,' thought I, 'he has gone beyond me.' Well now, my friends, some of you may perhaps be saying, 'I'm quite satisfied with the world and the pleasures it brings me; it appears to me to be *very good*.' Well, I won't stop to dispute this point with you just now, though I have my own opinion about it; but this I know, that if you find the world *very good*, you would find religion *very, very good*. It goes far beyond the world. It has the promise of the life that now is, and of the life that is to come. There is nothing like religion for making you truly happy. The other day I was passing by an infidel place, and must needs go in; so when I got in I heard a man giving an account of a visit which he had paid to one of their number who was just dead, and he said that he could assure them on the word of a gentleman that he had died *very happy*. Well, I thought to myself, 'That's very strange;' so when he sat down, I rose and said, 'May I be permitted to speak a word?' 'By all means,' they answered. So I said to them, 'The gentleman who has just sat down has told you that one of your friends, an infidel, who professed to believe that dying is going either nowhere, or else going no one knows where, died *very happy*. Now, that's the very first infidel I ever heard of who died *very happy*; but, as your friend declares it on the word of a gentleman, of course it must be so. I am obliged to admit that one infidel died *very happy*; but then, if he died very happy, I am sure he lived *very miserable*. For listen; I've got a dear wife at home, she is the light of my dwelling. When I get home from my work, there she always is, with smiling face, to give me a cup of tea and a warm welcome; if I was going to die and leave her for ever, to go nowhere, or no one knows where, I couldn't be *very happy* at that moment. I have four dear little children, whose little bright faces are always looking out for me when I am coming home, and whose pleasant prattle and merry laugh I love to hear; if I were going to die, and to look on those dear little faces no more, and felt that I was going nowhere, or no one knows where, I could not be *very happy* at that moment. If I had lived a cat and dog life with my wife, and wished to get rid of her on any terms; if my children had been my curse and torment, and I wished to see the last of them by any means; then, perhaps, I could be happy in the thought of dying and going nowhere or anywhere—but this would be only because I had lived so miserably. And so I say that the person whose death has been described, and who died so happy, must have lived very miserable; for if he had lived happy, he could only have been miserable at the thought of dying and leaving all that made him happy behind. But, my friends, real religion makes us happy while we live, and happy when we die. It is religion that has given me such a happy home; it is that which makes my wife so good a wife, and my children such obedient children, and myself such a happy man; and when I come to die, then, through faith in my Saviour, I know where I shall go—to my Father's house in heaven: there I shall see my Saviour whom I loved, and have a happy meeting again with those I left behind.' I can speak well, then, of real religion; I can warmly recommend it to you. Without delay, choose this good part. Give your hearts to the Saviour, and He will make you safe and happy for ever.'

After listening to this man's 'good words,' my companion and myself withdrew to some distance, and having sung a hymn and collected a considerable crowd, we proceeded to preach the Gospel to them. They listened very attentively, and would evidently have listened much longer; but five o'clock was drawing near, at which time the

band strikes up, and a vast multitude gather around it to enjoy the music. Preaching then becomes an impossibility; gaiety and folly are soon in the ascendant. Many, indeed, do not stop to hear the band; but quietly go to a distant part of the park, or to their own homes.

But the great majority remain, and their numbers are soon swollen by multitudes more, who make their appearance just in time to hear the band. When so vast a crowd gathers together, a considerable portion of which consists of the young of both sexes, and another portion of the very lowest of the population, it can easily be imagined that both in the park and the immediate neighbourhood there is much to distress a christian heart. Why those in authority should have introduced a practice which disturbs our quiet neighbourhoods, makes Sunday afternoon like a fair-day, and converts the park—which used to be a spot in which families and well-disposed people could take a pleasant saunter, and refresh themselves after the fatigues of the week—into a place of noisy amusement, I cannot say. It would be indeed a blessing if it could be but down.

On the whole, I cannot doubt that much good has been done by the preaching, even if there must be a large set-off on the other side. Instances have come to my own notice which have made me truly thankful. After an address of my own, a young man followed me in deep distress of mind, and has since had various conversations with me; and a soldier now regularly attends my ministry, and is in an interesting and hopeful state, who was first awakened to serious thought by a sermon which he heard in the park. Above all, the spirit of hearing that is manifested, the quiet, devout attention, the readiness to listen to any one, however humble, who will simply and faithfully tell the 'glad tidings,' is surely a remarkable and encouraging feature of the present day, and an undoubted token for good. Never was the door of opportunity thrown more widely open to the church. Never did a graver responsibility rest on the church to enter and work. May God put it into the hearts of all to be earnest and faithful. The fields are white unto harvest. Oh, that many labourers may hasten into the harvest!"

Revivals and Awakenings.

A REVIVAL NARRATIVE.

A WORKING-MAN, named Barker, thus gives his own report of his conversion:

"The first was Mr. Johnson meeting me in Chapel Walk, Sheffield, where I then resided. He put his hand on my shoulder and said, 'Barker, I want to beg a favour of you; it is to go to chapel with me to-night. Will you grant it me?'

I said, 'It will be of no use my going to chapel. If I go, and if an angel from heaven were to preach, it would be of no matter to me.' However, all in a moment, for it was then time to go, I agreed, and we went to Scotland Street chapel.

As we were going, I asked who was to preach. 'A man from America,' he replied.

'Well,' I said, 'he will have no effect on me, for God has done with me. I have sinned away the life of a praying mother. God is only letting me live on in my misery, and I shall soon be in hell. Nothing can save me. I feel a foretaste of hell even now.'

Mr. Johnson said, 'Never mind, Jesus Christ can save to the uttermost all them that come unto God by Him.'

I said, 'I believe He can save the whole world, only not me!'

The chapel was quite full, but a lady beckoned Mr. Johnson to go into a pew where there was room for one; but instead of going in he put me in, and by my side was a praying woman. I thought about this kindness of Mr. Johnson. I could not understand why he should have given me the only seat, and he stand. The service had not commenced, and I began to reflect on

my past life. Whilst doing this, the woman next to me, with her eyes raised upwards, said, 'Glory be to God!' and as she uttered these words they seemed to go right through me. They brought to my mind my poor mother whom I had long forgotten. Again and again the woman repeated these words. I was overcome, my knees knocked together, and I wished I was anywhere but in that chapel. I meditated putting an end to my existence. Whilst in that state she still kept on with the same words, 'Glory be to God!' and I attribute part of my conversion to this woman, and hope that no one will ever quench the Spirit of God in a public meeting.

When the minister entered the pulpit I was still meditating my own destruction, but the crowd was so great I could not get out of the chapel. He took his text from Prov. xxix. 1, 'He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.' I thought Mr. Johnson had told him all about me—how I had hardened myself against prayers and tears. I looked up sometimes, and thought the roof would come down upon me, and I should never get out of the place alive. The woman still kept on pleading with God for poor unconverted sinners, and I heard her pleadings. I thought of the judgment-day, of what a catalogue of crimes stood before me, a neglected life, and neglected ordinances. I had never been in a place of worship from the day I was married till that night, and that was turned six years.

At the conclusion of the service Mr. Johnson said, 'Barker, I am sorry that woman has annoyed you.'

I said, 'Never mind the woman, she has not annoyed me.'

He said, 'Shall you stop the prayer meeting?'

'Yes,' I said. But I thought I would give my heart to God when I got home, at my own bedside, and so I left the prayer meeting and went home, praying that the Lord would have mercy upon me, and open a way of escape for me, before hell opened her mouth to receive me. My wife was unconverted, so I went upstairs before her, and pleaded with God, but I could find no peace—no answer to my prayers. My sleep went from me.

The next morning I prayed again, but could find no peace. My appetite failed me; and all the time I was at work that text rung in my ears. In the evening I went again to the chapel, and the next, and the next, and the next. Night and day I had been pleading with God to take away the load that had been weighing me down to the earth, but He seemed to say, 'You have openly denied me, you must openly confess me.' On the fifth night I was sitting at supper, but able to eat nothing. My wife said I had committed some crime, something was so evidently on my mind. I went upstairs and again asked God to make a way for my escape. I could not sleep. I felt there was a war going on within me. I wanted mercy, but I wanted it without the world knowing anything about it. I thought of the words, 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,' that night and the next morning. It was those words which gave me encouragement.

In the evening I went to the chapel again. When the minister entered the pulpit he said, I have been on the floor for above an hour, not on my knees, but with my face on the boards, pleading with God for a poor sinner now in this chapel. He is like a horse fastened to the gin, he is going round and round. He has been here night after night—this makes the sixth. He wants mercy, but he wants no one to know about it. God has showed me this, and it will be either mercy found to-night, or probably never. I want to know where that man is. If he is in the bottom part of the chapel I hope he will speak. If he has got any feeling for one who has been pleading with God for him he will.' But there was no voice—a perfect stillness in the chapel. Then he said, 'I am sure he is in the gallery; let him get up, that I may see where he is.'

The moment he said, 'in the gallery,' I got up on my feet and said, 'I am that poor, miserable man.' All in a moment the load fell from my back. I felt that God for Christ's sake had pardoned all my sins. Whilst I was sitting in the gallery during the service, the words I had been thinking of during

the day, 'God so loved,' &c., flashed across my mind. I put my trust in the blood of Christ. I felt that God could pardon a poor drunkard, for 'whosoever believeth in Him shall not perish.' I dont recollect what the text was that night, nor one person in the chapel; but I do recollect that God pardoned my sins, that my chains fell off, and ever since that day up to the present—it is five years ago—I can say of God—

'His pardoning voice I hear;
He owns me for his child;
I can no longer fear.'"

The friend by whom the above was transcribed says:—

"I will only add that now Barker has indeed the love of God shed abroad in his heart; that he is living soberly, righteously, and godly, spending and being spent in the service of his Lord and Master."

Narratives and Anecdotes.

THE WELSH BAPTISTS—THEIR HISTORY.

(Completed from page 25.)

In the year 1689, a brief respite was enjoyed through the passing of the Toleration Act, which came into force that year. The baptist body took advantage of this, and an assembly was held in London, in order to make certain provisions for the body throughout the kingdom. There were seven Welsh churches represented in this Association in London in 1689. From the year 1690 to the year 1700 the Welsh churches were in union with the English Association. During the first part of this period they met in Bristol, and in the later years Taunton was their place of meeting. During this period a kind of meeting-house was set apart for the regular worship of God in the Hay, in Breconshire: this appears to be the first building wholly set apart for the service of God, after the apostacy. In the year 1695, a neat and commodious chapel was built at Llanwenarth, near Abergavenny. This was the first regular chapel erected by the Welsh Baptists after the persecution.

In the year 1700 a new era appeared in the history of the Welsh Baptists. The Associations were again held in Wales. The Welsh Baptists had now been eight-and-twenty years without an Association in their own country. In 1700, the Welsh Baptists held an Association in Llanwenarth, in which eight churches were present by their representatives; and it is highly probable that this was the number of unmixed baptist churches in Wales at that period. We use the term "unmixed," as there were in Wales at that time several churches made up partly of baptists and pædobaptists. From 1700 up to the present time, the Welsh Baptists have continued, with regularity, to hold their Associations; and by their means we are enabled to follow the history of the denomination through the subsequent period up to the beginning of the nineteenth century.

The gradual but evident progress which took place in the denomination from that period until the present, is worthy of our consideration. In the year 1736—the period when Mr. Howell Harris, the founder of the Calvinistic Methodists, began to preach in Wales—the baptists had sixteen regularly formed churches, together with several important branches. There was also at that time from seven to nine mixed churches, which contained many baptists.* The baptists of the Principality at this period were persons of standing and influence in the country. This was brought to light in a very satisfactory way in the beginning of the eighteenth century. In the year 1715, Dr. John

* All these are long since lost to the baptists, as the natural consequence of mixed communion. The baptists have never gained anything by mixed communion; but they have lost churches and chapels, and they have betrayed the first principles of the christian religion for the sake of *seeming* to be brotherly. But this is a kind of brotherly love that the Bible neither asks for, or approves. We should not betray principles for the sake of the appearance of brotherly love.

[We give this note entire, as we find it in this Circular Letter.—Ed. *B. R.*]

Evans took great pains to collect the statistics of the nonconforming churches of the United Kingdom. Through the assistance of Mr. Charles Lloyd, of Breconshire, he obtained the returns from North Wales and the whole of South Wales, excepting the county of Monmouth. The returns for Monmouthshire were collected by Mr. Stennett, afterwards Dr. Stennett, who at that time presided over the baptist church at Abergavenny. The tables from these returns were made up in 1716 or 1717, the original document of which, in the hand-writing of Dr. John Evans, is now in Dr. Williams' library, in London. From this document we are enabled to learn the number and position of the Welsh Nonconformists of that period. We will take two or three churches as samples of the Welsh Baptists at that time. The baptist church at Hengoed, in Glamorganshire, is thus set forth in the table:—"The members included two gentlemen, forty yeomen, twelve tradesmen, eighty-five farmers, 140 labourers; twenty possessed votes for the county of Glamorgan, twenty-two had votes for the county of Monmouth, and sixty had votes for the boroughs. Altogether, with their wives, sons, and daughters, making 700 souls." The church at Llanwenarth, in Monmouthshire, is thus described:—"Comprising two esquires, ten gentlemen, thirty-four yeomen, thirty-six tradesmen, twenty-seven farmers, fifty-four labourers, thirty-seven voters for the county of Monmouth, eleven voters for Breconshire, fifty-six having votes for the borough of Monmouth, and one voter for the city of Bristol." The church at Blaenau Gwent, a country district in the county of Monmouth, is set down in this list: this church had only been regularly formed about twenty years previously, and at its formation it only numbered sixty-four members. This was in 1696. But in the returns rendered in 1715 it is thus described;—"As comprising 126 yeomen, fifty-four tradesmen, 113 labourers, 123 having votes for the county of Monmouth, one voter for Glamorganshire, and twenty-six voters for the borough of Monmouth: altogether, with their wives, sons, and daughters, numbering 1,000 souls." This at once shows that the baptist churches of Wales at that period comprised persons of respectable standing, and considerable influence in the country. Our space is much too circumscribed to enable us to follow the movements of the denomination during the latter part of the eighteenth and the first part of the present century. We shall therefore only attempt, in passing, to notice some of the most prominent facts illustrative of the movements of our brethren. The year 1779 is remarkable as the one in which the first baptist church in North Wales was formed since the great persecution. A few believers were immersed in a river in the county of Anglesea, in April 1779, and a church was formed there in the month of June in the same year. The year 1787 has become dear to us as the one that witnessed the establishment of the first regular SUNDAY SCHOOL amongst the baptists in Wales. This was one year prior to the establishment of Sunday Schools by the celebrated Mr. Charles, of Bala, in North Wales. The first Baptist Sunday School was formed in the church at Hengoed by the immortal Morgan John Rhys. We have every reason to believe that this is the first Sunday School ever established in the world, on the principle on which they are now carried on—to teach the Word of God, and religious lessons only. We cannot find any other Sunday School coming up to this mark, prior to the establishment of this one in Hengoed in 1787.*

We must pause a moment to contemplate the proceedings of the year 1790. The Association for that year was held at Dolau, in Radnorshire, when we find forty-six Particular Baptist churches represented. The numerous branches then existing are not considered in the number. There were at that time sixty-one ordained ministers in the Welsh Association; but the number of churches does not show the strength of the body at the time. The Rev. Dr. John Rippon, in his Register for the year, has the following explanatory note:—"The number of the ministers that are engaged in some churches, must seem large to our English readers, until he be made acquainted that to one church

* We know of the Circulating Schools of the Rev. Griffith Jones, Llanddowror, and also those of Dr. Williams, of Wrexham: but they were not properly Sunday Schools, as we now use the term.

belongs several branches, all worshipping at the same time, but in different localities and neighbourhoods. The church at Aberduar has four ministers and four chapels, where services are held regularly, and ordinances administered; and in most of the oldest churches, it appears, according to the Welsh list, that they had *two*, *three*, *four*, and *five* chapels in connection with them, as branches, where the services were conducted as regularly and as constantly as in the mother church."*

The Rev. Dr. Rippon further points as examples of this practice, the churches at Pantég, Newcastle Emlyn, Cilfowyr, Ebenezer in Pembrokeshire, Llangloffan, Rhydwylim, and Moleston, all of which had important branches in the year 1790. Besides these, which were all Particular Baptists, and united to the association, there was at least one other Baptist church at Craig-y-fargoed that did not belong to the association. The number of the members were not then given, but we learn from the returns that 544 had been baptized during the association year. In this assembly at Dolcu, it was unanimously and in perfect good spirit, agreed to form the Welsh Churches into three associations, to be called the Northern, South Eastern, and Western Associations. Four years later, we have returns of the number of members in the Welsh churches given for the first time. In the year 1794, the churches in the three Welsh associations numbered fifty-six, with an aggregate of 7058 members. There were two General Baptist Churches that were not in the associations, and were therefore not comprised in these numbers† In the year 1798, Dr. Rippon gives the number of the Welsh churches as 84, comprising 9000 members. The progress made by the Welsh Baptists is manifest in the fact that 5359 persons were baptized on a personal profession of faith in Christ, during the ten years from 1790 to 1799. At the commencement of this century, or in the year 1800, as far as we can collect the facts from the Register of Dr. Rippon, and the accounts of the associations, we find the churches in the three Welsh associations, numbering eighty-six, with a membership of nearly 12,000. During the ten years from 1800 to 1809, the churches in the association received by immersion alone, 7438 members. In the following ten years from 1810 to 1819, there were baptized 8839 on a profession of repentance towards God, and faith in the Redeemer. During the next eleven years from 1820 to 1830, no less than 16,222 were received into the associated churches by baptism alone. These members belonged to Strict Baptist churches only, and those were united to one or other of the three Welsh associations. The steady increase of the Welsh Baptists is seen, not in the numbers of members added only, but also in the number of churches and ministers. In 1800, we numbered eighty-six churches; but in 1820, they were 152; and in 1830, they numbered 215. In the year 1830, there were 190 faithful pastors fully engaged in the work of the ministry. In these numbers we do not take into account the numerous branches connected with the churches, or the number of good and holy men who were assistant preachers, and doing good service in the ministry. It is utterly impossible for us within the compass of a circular letter, to follow the extraordinary increase of the Welsh baptists during the last thirty years—this would have been interesting to the younger members of our churches, and it would have been a pleasure to us, but we are compelled to forbear.

The position of the denomination in Wales has altered much during the last thirty years. In 1830, the Particular Baptists of the Principality had but three associations, 215 churches, 190 ordained ministers watching over the flock of God. Now the Welsh Baptists have in Wales alone ten associations, 245 churches, 576 chapels, while they have also 121 branches, 181 preaching stations. We have now 351 ordained ministers, and 258 assistant preachers. There are now 607 Sunday Schools, with 9208 teachers, and 67,651 persons as the total that attends in our schools on the Lord's Day. We have also Students in our schools of the prophets, being instructed in that knowledge which will fit them in the future to lead and feed the flock of the Lord.

* Dr. Rippon's Register, vol. i. p. 16.

Baptisms.

FOREIGN.

The Karens or Burmah are a peculiar people, singularly free from the superstitions and idolatries with which they are surrounded, and having among them in verse traditions of the creation agreeing with the Mosaic narrative, as well as other Bible facts. Such a people are evidently ready to receive the gospel, coming to them as it does with a confirmation of so many of their beliefs, and fulfilling traditions or prophecies, which foretel the advent of white men who should restore to them the long-lost word of God. Not having suffered from the depraving influences of idol-worship, and, though immoral, yet having a high reverence for truth and honesty, the Karen is like "good ground," prepared of the Lord for the reception of the "good seed." So, through the divine blessing, the word of the Lord has had free course among them. Some 20,000 baptized converts evidence their hearty response to the invitations of the gospel; while many thousands more, dwelling in hundreds of villages, have thrown aside their superstitious fears, have placed themselves under christian teachers, and, to a very large degree, voluntarily sustain their ministers and the institutions of the gospel. A return of one district alone will suffice to exhibit the extent and nature of this work of God. It relates to the district of Bassein. There are no fewer than sixty-two churches there, having 5797 persons in membership. The native pastors number sixty, besides whom there are forty licensed preachers. The baptisms in 1861 were 280. For the maintenance of the work, the people themselves raised more than £1000, besides giving 4774 baskets of rice, worth at least £1200, for the support of their pastors. The schools contain 1065 children, which are also supported out of the above funds. The rapidity and extent of the spread of the gospel among the Karens can only be compared with its progress among the negroes of the west. These, of all modern missions perhaps, come nearer to the triumphs of the cross in the primitive age. Let these blessed results be received as the first-fruits of that great harvest which is preparing to the glory of His grace, who hath called us and them out of darkness into His marvellous light.

India, *Cutwa*.—Four converts from heathenism have been baptized here. At *Delhi*, a small church has been formed in H.M. 82nd Regiment. The native church has had some interesting additions, and others are now waiting for baptism.

Trinidad.—During a recent visit to the native churches in the interior, Mr. Gamble baptized nine believers, and administered the Lord's supper to seventy communicants.

Bahamas.—*San Salvador*.—Mr. Laroda has baptized twenty candidates from four of the churches. There are several more serious inquirers.

DOMESTIC.

Glasgow, *North Frederick Street*.—Since the new pastor, the Rev. T. W. Medhurst, has been settled over this church, there have been two baptisms. On Lord's-day forenoon, Nov. 30, six; and on Lord's-day forenoon, Dec. 28, seven believers publicly put on the Lord Jesus Christ by being "baptized into his death." We baptize on the forenoon of the sabbath, and publicly receive to fellowship on the afternoon of "the same day," in accordance with Acts ii. 41. Would it not be wise if all our churches adhered to this primitive example? Why should not the Lord's ordinance of baptism be attended to on the Lord's-day as well as the ordinance of "breaking of bread?"

Wotton-under-Edge.—In September last, the Lord was pleased to remove by death our beloved pastor, the Rev. T. Francis. We believe in answer to prayer the Lord sent amongst us another minister, the Rev. H. Webley, late of Corsham. On the first Lord's-day in the new year, Mr. W. baptized six believers; one was the fruit of our former pastor's labours; another, an elderly female, has sat at the Lord's table with us for some years, but has now seen it her duty to be baptized. The other four were from the neighbourhood. G. T.

IRELAND, *Athlone*.—Mr. Berry writes: "Two young christians have been baptized in the Silver River, near to the Rahue chapel. The father of the third candidate was present, who told me that his son was called away suddenly to his situation in the constabulary, and that he went off with a sorrowful heart because he could not be with us on that sabbath. The whole congregation, though the day was wet and stormy, accompanied us to 'the Silver River,' and were thoughtful, devout, and attentive; and, thank God, when we reached the water, the rain ceased, and the sun shone brightly. God grant that the Sun of Righteousness may have shined into the hearts of all who were present!"

BRAYFORD, *North Devon*.—We have had the following baptisms:—on the last sabbath in November, two; and on the last sabbath in December two more thus put on Christ. Our pastor preached, and then baptized the candidates, one of whom was his youngest daughter, who is the sixth and last of his children who have now passed through the watery tomb of the Redeemer. Another, who is a teacher in our boys' sabbath school, gave a short address at the water side before the ordinance was administered. It was a season not soon to be forgotten. May these be only as the drops which come before the copious shower!

NEWCASTLE-ON-TYNE, *Bewick Street*.—I am requested by the deacons to send you this report of the increase of the church during the past year. S. C.

ADDITIONS.

By baptism	29
From other churches	18
Previously baptized	3
	50

REMOVALS.

By death	6
To other churches	5
Cut off for non-attendance	4
Do. for immorality	4
	19
Net increase	31
Total number of members	396

LOUTH, *Walker Gate*.—On Monday evening, Dec. 1, four believers in the Lord Jesus were buried with him by baptism before many witnesses of the solemn profession our friends then made of their attachment to him and his truth.

STONY STRATFORD.—On the first Lord's-day morning of the new year, after a sermon by our pastor, Mr. E. L. Forster, from, "For as many of you as have been baptized into Christ have put on Christ," he baptized five men. Two of them were father and son; the former had long been perplexed with sceptical doubts, but through attending with us at the classes we hold, the light of the gospel shone in upon his soul. Two of the five are sabbath school teachers; and the fifth owes his knowledge of the gospel to the sabbath school. Others are proposed for admission. We have reason to thank God and take courage.

WATERBEACH, *Cambs*.—The ordinance of christian baptism was administered in the river Cam, near this village, on sabbath morning, Jan. 4. The day was fine, and the services interesting. It is supposed that there were as many as a thousand spectators to witness the solemn scene. The five candidates were received into the church in the afternoon. Mr. Ewing, who is supplying us, administered the ordinance. C. K.

WALES.

Evenjobb, Radnorshire.—At a very interesting open-air service, three believers were baptized by Mr. Phillips; two were in the bloom of youth, the other was an aged friend about eighty years of age. It was truly affecting to see the venerable candidate coming forward with so much composure of mind to yield obedience to his Lord at the eleventh hour. Another aged believer afterwards thus put on Christ by baptism. He had long known his Master's will, and would defend believers' baptism in his conversation with others; but for some reason or other he did not obey the command himself until past his threescore years and ten. He wished his baptism to be strictly private, and, in accordance with his desire, he was baptized like the eunuch by Philip, in the presence of but few witnesses. He afterwards was welcomed into the church as one of its members. On Lord's-day, Jan. 18, three young females were immersed by our pastor, after a suitable address. There was a large assembly present to witness this service, and good impressions seem to have been made on the minds of many. We are happy to add that several more are anxiously waiting to be received. The

Lord has greatly prospered us recently; one hundred and eight having been baptized by our minister during the past two years at Evenjobb and Gladestry. The Lord be praised!

Neath, English Baptist Church.—I am happy in being able to report that since the date of my last we have had two baptismal services. On Oct. 12, two males and two females, who on the following sabbath were received into church fellowship. One of the male candidates had almost become hoary-headed in the ways of unrighteousness, but in his case a "believing wife" was at length enabled to lead him to the sanctuary of God, and there the All-merciful met him, and made him, we fully believe, "a new man in Christ Jesus." One of the female candidates had been from her childhood a sabbath school scholar, and at length the word found its way home to her heart. The death of a pious sister had also done much to produce deep and lasting impressions for good on her mind. On Dec. 14, three more candidates, two males and one female, were baptized, and the same day added to the church. One of these had led a life of ungodliness for many years; but God's mercy reached him also. Another had been a consistent member of the Independent body for some time past, but having been led to see his duty to follow his Master through the liquid grave, be at once obeyed the call. A. C.

Cardiff, Bethany.—Mr. Griffiths immersed four females on the first sabbath of the new year. One was the wife of a member, another was the youngest daughter of one of the deacons, being the last of his family to make a public profession of their attachment to the Saviour. Now he has the inestimable privilege of sitting at the table of the Lord with all his children around him. These were all added to the church on the following sabbath. J. J.

Franks Bridge, Radnorshire.—Mr. Havard, our pastor, baptized two young females in December; and on Jan. 18, a man and his wife, who had been with the Independents for twenty years.

T. R.

Baptism Facts and Anecdotes.

PICTORIAL REPRESENTATIONS OF BAPTISM.

Among the means resorted to by the opponents of believers' baptism, especially of the mode, by immersion, or, in plain Saxon, by dipping, have been those ornamental illustrations in the windows of ecclesiastical buildings, and those highly-elaborated illuminations which adorned the volumes and manuscripts of the middle ages, where John was represented as performing the ceremony by affusion, himself standing on dry ground with Jesus Christ in the water ancle deep! Common sense, at first sight of such a representation, is ready to ask, "Why resort to a river for such a purpose? For, granting that pouring is the right mode, why place the candidate in such a position?" The advocates of pouring do not follow that pictorial pattern now. They are grown wiser. They do not now resort to rivers for either affusion or sprinkling. And yet these pictorial representations are tenaciously retained. About twenty-five years ago one was placed in the most conspicuous position in the House of Lords, immediately over the throne of the sovereign. Thirty years ago a similar picture formed part of an ornamental cover of one of the juvenile publications of the Religious Tract Society, which was erased and left blank after we had pointed out its impropriety. At this very time the new painted windows of parish churches, for which there is such a great demand, when containing representations of scripture history, give this in its medieval integrity; and so do many of our private editions of the Bible, *with* note and comment—this, we presume, being intended for one of them.

But two hundred years ago pictorial representations in books of a religious character were common. Now, with greater propriety, we publish them generally without such questionable

attractions. But then, even in the Bible, you might see pictures "of an angel from heaven with a pair of blacksmith's tongs, burning the poor prophet's lips with a live coal"—"of a demoniac, vomiting up little black devils with cloven feet and long tails"—and of satan tempting our Lord; "the devil has a crown and sceptre, a modern coat, a pair of boots, and from his rump hangs a tail, like what is called a pig-tail!"

These are ludicrous enough. But another, mentioned in "Buck's Anecdotes," was intended to bring the baptists into contempt, and excite public disgust. Perhaps no man ever vilified and abused the baptists more heartily than Dr. Featley.

"In the book that Featley published against the baptists, there was a plate representative of the people against whom he wrote performing the ordinance of baptism. Ministers the administrators, and both men and women the receivers of baptism, are represented as stark naked in a river, and the ministers are thrusting the people's heads down forward into the water:—such a sight which had never been seen since the world began."

Sabbath Schools and Education.

SCHOOLS FOR OLD SCHOLARS AND WORKING MEN.

Continued from page 31.

FREQUENT visits were made to the haunts of vice, and the dens of the pigeon-flyers. Mr. Wood, our town missionary, did good service by making the matter known in the cottages he visited, and everywhere urging upon working men to lay aside their bad habits, and become connected with this small band, for the purpose of preparing themselves to become better husbands, better fathers, and better servants; and by securing such an amount of intelligence as would eventually prepare them to fill places of confidence and usefulness.

The following Sunday arrived, and brought fresh accessions to the class. One young man, an old scholar, was prevailed upon to join the class. His father expressed himself greatly delighted at the result of our interviews, saying that "he was better pleased than if he had been presented with a five pound note."

Being so far encouraged in our work, we extended our visits to Charlestown. The condition of this neglected district awakened our sympathies, and most strenuous efforts were made to arouse the ignorant to a sense of their degraded position. One middle-aged man was induced to join the class who had been for years a ringleader among pigeon-flyers and sabbath-breakers, whose language had been largely interspersed with oaths. He was unable to read, scarcely knowing the letters of the alphabet. He soon, however, found that he was making progress, and became an active agent in promoting the prosperity of the class. The change observable in this man's conduct soon became the subject of remark by those who had previously known him; and being well acquainted with the haunts of his former companions, we were enabled by his assistance, as our pioneer, to break in upon their meetings, and opportunities were afforded for reasoning with the men on the folly of thus wasting their time and desecrating God's holy day. It is gratifying to state that this man can now read God's holy word, and that he has become a consistent member of the church, and, to use his own words, "Nothing but death can separate him from the chapel and school."

The class continued to grow, and soon we had from twelve to fifteen in regular attendance. In order more effectually to improve them, it was proposed that they should meet every Tuesday and Thursday for two hours each evening, the only charge made being the fine of a penny for absence. On these occasions they were instructed in reading, writing, arithmetic, and dictation. Still the system of visitation was continued, and many members of the church interested themselves in recommending the class to the attention of those likely to be benefited thereby. And wherever young men

could be found, either at the corners of the streets, in other places of public resort, or in some out-of-the-way yard or loom-shop, they were visited and persuaded to come to the class. One Sunday morning, about half-past nine, a cottage in Charlestown was visited, when five young men were found in the dirty dwelling, smoking round a cheerless fire, with a jug of ale on the table. A long conversation ensued; admissions were freely made that they were living in wretchedness, and should be glad if they could lay aside their habits and avail themselves of the advantages we offered. They were urged not to delay; that whatever was worth doing at all was worth doing now, that delays were dangerous; that now was the time for decision, which, if neglected, they had the workhouse or the prison before them. They were plainly told of the means employed at the working men's class to deliver them from the thraldom of sin and restore them to the favour of God, and were urged as they valued their own happiness, and that of their families, to lay aside their evil habits, and become members of the class. It was a pleasing sight to see three of these men in the class the same Sunday afternoon, having been brought by our faithful pioneer; and it is cheering to state that two of these men are now members of the church, and the third, it is hoped, has been removed to a happier state.

[The remainder of these interesting details will be given in our next.]

Religious Tracts.

TRACT DISTRIBUTION A CRIME IN GERMANY.

Among the many means employed so successfully by Mr. Oncken and his humble, but zealous coadjutors for the diffusion of religious truth on the continent, is the distribution of tracts. But even this agency meets with much opposition in some places. Mr. Beyebach, missionary at Hersfeld, says:—

"After brother Brückmann and I had remained some days at Breitenbach, one of our preaching-stations, we went on our way to Schlitz, a small town in the Grand Duchy of Hesse. The road thither lies over mountains and through woods, and is by no means easily to be found by a stranger; it is, moreover, a very lonely and unfrequented way; yet our passage over it was the scene of an incident, very trifling in itself, yet fraught with important results. It happened that in passing some cultivated fields, midway on our route, we saw a man and two women engaged in agricultural labour, and while I walked slowly on, my companion stayed to give two or three tracts to these dwellers in the lonely farm-house which we soon after passed by the way-side. While thus engaged, he was overtaken by two well-dressed men, who readily accepted each a tract. This led to a conversation between us, which ended in my taking my New Testament from my pocket and reading some passages in proof of what I had been saying. They then invited us to visit them on our return, and, taking leave, hastened on before us, and we leisurely pursued our way. We afterwards learned that they had proceeded straight to Schlitz, and there given notice to the *gens d'armes* of our approach.

On arriving at Schlitz we went to the house of brother H——, who was at work at his loom; but scarcely had he welcomed us when a *gens d'arme* entered, and, seizing on us both with brutal violence, declared us arrested. Although we made no attempt at resistance, he was determined to let us feel the strength of his arm as he roughly turned out our pockets and took possession of all our tracts, books, and papers. We were then led through the streets to a public-house, and of course a crowd of idlers followed to gaze. Here we were met by the two informers, who identified us as the miscreants they had passed on the road. We then learned that one of them was the Burgomaster of Wallersdorf. After some further abuse and rough treatment, we were taken before the Burgomaster of Schlitz, who took away our passports and ordered us to prison. We there underwent

a further search, and, bidding each other good night, were locked into separate cells.

But, thanks be to God, those who can destroy the body are not able to touch the soul, and through the dreary hours of the night we enjoyed in spirit the blessedness of free communion with our Father in heaven.

The next morning before six o'clock our indefatigable *gen d'arme* entered fully armed, and having chained my right hand to the left hand of my companion, he set out with us for Lauterbach, a distance of twelve miles, where we were immediately brought before the district magistrates, to whom our conductor delivered the books and papers which had been taken from us.

If we had reckoned on humane treatment from this gentleman, we were soon undeceived. It was in vain that we endeavoured to reply to his questions respecting our journey and its object, for he answered them himself according to his own pleasure. We were highwaymen, he said, without any means of subsistence, and went about selling suspicious books for gain. In vain we showed that this was not the case—so great a man could not err, and he persisted in his own version of our case, though he could not find the slightest proof of it.

When our conductor had been provided with stringent orders, both verbal and written, for our further detention and final arraignment before the Supreme Court, we returned, still heavily chained, to Schlitz. On arriving there we were taken to the tax-gatherer, and after perusing one of the documents brought by the *gen d'arme* from Lauterbach, he informed us that we were mulcted in a fine of twenty dollars, but that he was disposed to let us off with twelve. Even this amount we had not with us, but opportunity being afforded us of stating to the tax-gatherer the real facts of the case, he said we had not, according to law, incurred any fine at all in that court, and he should not impose any. I, therefore, gave him two and a-half dollars, and received from him a receipt in full for the fine imposed by the magistrate. We were then taken to the Supreme Court, where we happily found in the sitting magistrate a worthy and equitable judge, whose behaviour was all the more pleasant to us after the treatment we had lately experienced. He read to us a passage from one of the bye-laws of the Confederation of Frankfort, by which he was obliged to fine Brother Brückmann two dollars and half, the costs, but I was declared innocent, inasmuch as none of the five tracts had been given by me.

In the evening of the same day, therefore, we were both again at liberty, the five tracts, which were simply religious ones, having thus cost us more than six dollars!

May the time soon come when these persecuting laws shall be for ever abolished!"

Intelligence.

BAPTIST.

FOREIGN.

GERMANY, *Frankfort-on-the-Oder.*—Mr. Jahr of this place writes:—"I went to Tschernow, and was warmly welcomed by the people. I learned, however, that the spirit of persecution was already awake against us; for the clergyman of the parish had sent for Mrs. R——, and angrily required her to give up her intention, and refuse to allow the meeting to be held in her house, as he could not permit such heresies amongst his people. Mrs. R—— then told him that it was not till she met with these people called baptists that she had learned to know and love her dear Saviour, and she could not refuse to let them preach the Gospel to her neighbours, that they, too, might have forgiveness and regeneration through him. 'Go along with your "dear Saviour" and "regeneration,"' replied the so-called minister of Christ; 'there is no such thing as regeneration, and it's all nonsense that you are talking; go home, and send your husband to me.' The husband, however, also steadily refused to countermand the service, and the clergyman had no further power except through the medium of a mob. Accordingly his two schoolmasters, accompanied by a tax-gatherer and two night watchmen in uniform, were present at the service, and the three former employed themselves in making fun of the service. The house was crowded, and hundreds of persons filled the street

outside. I preached from Acts ii. 42; and when I was speaking of repentance and conversion, the tax-gatherer went out, and in passing told the watchman to 'do their duty,' viz., to break up the meeting. He then stirred up the mass of people outside to do the same, and they soon began to throw sand and stones at the windows, so that we thought there would not be a whole pane left, and one stone as large as a man's fist struck me. They had also brought a hand fire-engine, so that there was a complete rain of water, sand, and stones. I did not, however, take any notice, but went on speaking as before, till, when I had preached for three-quarters of an hour, and was just about to conclude, the tax-gatherer shouted out to the watchmen to know why they did not break up the meeting. One of them then rose, and commanded that the meeting should at once break up as I was not preaching right!' Of course I asked him for his authority; on which he pointed to his uniform and said, 'Dont you see who I am?' I replied that neither his uniform nor his office justified such a proceeding; on which he said he acted by command of the head superintendent of police at Frauendorf; and he took a paper from his pocket. I requested him to read it, which he refused to do; but as I insisted on it, he read it aloud, and it contained directions that the meeting should be 'strictly watched, and if necessary broken up.' I then told him that I should appeal against his carrying out of these instructions, but that for the present we must submit to his authority. Here the mob outside shouted 'Hurrah! Turn the fellow out!' and a dreadful uproar ensued in the street. I learned afterwards that the clergyman and tax-gatherer had intended to have me turned out into the midst of this wild mob; but the master of the house interposed, claimed me as his guest, and refused to give me up. So their wicked intentions were frustrated. The meeting was thus broken up, but the good impressions produced on the hearts of the people were not thereby effaced; for the next morning, at seven o'clock, a number of those who had been present came to me privately, longing to hear more about the salvation of their souls. I conversed with them undisturbed, read the word of God, and prayed till near mid-day. Many tears were shed, and I have good hope that the seed thus sown in tears shall hereafter be reaped with joy."

AUSTRALIA.—At *Maryborough Wide Bay*, previously to the departure of Mr. J. T. Hinton for England, a farewell tea meeting was held, Sept. 9, when a purse of twenty-five pounds was presented to Mr. H.; who hopes to return in one year, the pulpit in the interim being supplied by Mr. Roberts, late of Ipswich.—The annual meeting at *Brisbane* on Sept. 7, was crowded, when Mr. Wilson, the pastor, reported that £900 were yet wanted for the building. £350 were then promised.—Mr. Moneyment has been recognized as pastor over the new church at *Woolloomooloo* under promising prospects of future union and success.—*Lynedoch Valley*. A new baptist chapel has been opened at this station. Mr. Evans is pastor of the church.—*Clarence Town*. A neat building for divine worship was opened here, Nov. 4. Next day Mr. Charles Cater was recognized as pastor at the Episcopal Church at Glenwilliam, which was kindly lent for the purpose.—The foundation stone of a new baptist chapel was laid at *Bathurst* by Mr. Voller, of Sydney, in October.

DOMESTIC.

LONDON, *St. John's Wood, Paddington*.—Mr. Stott, to whose baptism at the Metropolitan Tabernacle we referred in our last, having been invited by some earnest friends to conduct services in the Wellington Rooms, it soon became evident that larger accommodation must be obtained for the vast numbers that flocked to hear. The large Assembly Room of the Eyre Arms was then taken, and now that place has also become too small. This led Mr. S. and his friends to decide upon the erection of a chapel to accommodate at least 1,500. They are entering upon the work with great energy, and already several hundreds of pounds have been raised. A spirited meeting was held in the room on the evening of Dec. 10. Sir S. Morton Peto, Bart., M.P., occupied the chair, and promised subscriptions for himself and Lady Peto. Addresses were also delivered by the Rev. Dr. Angus, the Rev. John Batey, W. Heaton, Esq., the Hon. and Rev. B. W. Noel, M.A., and Mr. Stott. Previously to the public meeting, about 500 sat down to tea.

J. B.

GLASGOW, *Frederick Street*.—A soiree to welcome the Rev. T. W. Medhurst as pastor of the baptist church, was held in the City Hall, which was entirely filled by a respectable audience. Ministers of various denominations were present, and congratulatory addresses delivered. Mr. M., while he avowed himself a baptist, expressed his desire to live in cordial friendship with all evangelical christians, while doing his part in spreading the Gospel among the vast population of that city.

CRADLEY, *near Dudley—Baptist Refuge*.—We had a joyous tea and social meeting of above 250 friends, Dec. 26. The place was most tastefully decorated with ever-

greens, and with artificial flowers and mottoes, by Miss Sneath. Several interesting and instructive addresses were delivered. The profits of the tea, eight pounds, were presented by the senior deacon to Mr. Sneath, the pastor. A more cordial and happy meeting we have not seen for many years.

"JONES, DAVIES, AND EVANS."—We had the curiosity to count from the list of baptist ministers in the "Baptist Hand Book," how many bore these famous Welsh names; and we found sixty Jones, above forty Davies or Davis, and nearly forty Evans. When in Bangor, a friend took one side the main street for Evans, and we took the other for Jones, and we outnumbered him. But not only does Jones stand highest in Wales, but he out-numbers the famous English "Smith," of whom we found only twenty-one in the list.

HOLYHEAD.—Three days were devoted, Dec. 24, 25, and 26, to the celebration of the annual festival of the baptists. About eight hundred teachers and scholars formed a procession under the conduct of Mr. J. Lewis, whose unwearied efforts to do good are highly commendable. Addresses, singing, and recitations varied the entertainments of the various services, which were attended by crowds of delighted auditors. Collections were made for the local soup-kitchen, and for the Lancashire sufferers.

LINEHOLM, *Bethel Chapel*.—This neighbourhood, the scene of suffering, being in the vale of Todmorden, was relieved by a happy tea meeting of nearly 500 friends on New Year's day. Annual reports from the church and school were read. Twenty-four, ten being from the sabbath school, had been added by baptism. The unemployed sufferers were generously admitted, through the liberality of several christian gentlemen, to share in the feast.

NEWPORT, *Monmouthshire*.—On New Year's day, about 500 friends sat down to tea, after which a meeting was held, when it was stated that the last £500 of debt was cleared, leaving a balance of £20 in the hands of the Treasurer. Rev. J. W. Lance, the pastor, presided. Joy and gladness were expressed in songs of praise and congratulatory addresses.

WREXHAM, *Chester Street*.—The friends here celebrated the centenary of their place of worship, Dec. 31. After tea, a public meeting was held, Mr. Lyon, the minister, in the chair. The old chapel was tastefully decorated, and a happy evening enjoyed.

NEWWELLS, *Montgomeryshire*.—The enlarged chapel at this place was re-opened Dec. 25. Mr. Morgan, of Newtown, met with so much success at this station as to render this step necessary.

CINDERFORD, *Forest of Dean*.—Our zealous friends at this place made another noble effort to reduce their debt on New Year's day, when, after tea, a public meeting was held, and about £700 were promised within the next two years. These active servants of Christ deserve all the assistance they can obtain.

BAPTISM OF A CLERGYMAN.—The Rev. W. Lincoln, minister of the Beresford Episcopal chapel, Walworth, was baptized in Lion Street baptist chapel, Walworth, by the Rev. W. Howieson, on Thursday evening, Dec. 31st. Mr. L. then baptized his wife. The Rev. Baptist Noel took part in the service.

SALISBURY, *Brown Street*.—After a large annual tea meeting on New Year's day, Mr. Bailhache, the pastor, was presented by his young friends with a handsome gold English lever watch, as a token of their esteem and gratitude for his attention to their instruction and welfare.

OVER DARWEN, *Lancashire*.—A beautiful new chapel, in the Italian style, was opened here in December. The place will seat five hundred, and, with spacious school-rooms beneath, &c., cost about £2,200. Several sermons were preached, and £115 collected.

BACUP, *Zion Chapel*.—At the annual school tea meeting on Dec. 25, about 1000 sat down. The report stated the gratifying fact that twenty-seven from the schools had been added by baptism to the church during the year.

LIVERPOOL.—We hear that Mr. Grattan Guinness is now preaching in Byrom Hall, the oldest baptist place of worship in the town. Good is doing; many have been converted, and baptisms of believers are frequently taking place.

REV. SAMUEL MANNING, of Sheppard's Barton, Frome, and lately Editor of the *Baptist Magazine*, has (ought we to say we regret to hear?) resigned his pastorate, and accepted an appointment as an editor for the Religious Tract Society.

REMOVALS—Mr. J. Staddon, of Quorndon, to Pinchbeck, near Spalding.—Mr. S. Nash, of Bulwick, Northamptonshire, to Prickwillow, near Ely.—Mr. A. Bowden, of Hunslet, to Driffield.—Mr. Horne, late of Halifax, to Evesham.

RECOGNITIONS.—Mr. Gale, at Over Darwen, Dec. 8.—Mr. John M'Naughton, at Wolvey, Warwickshire, Dec. 29.—Mr. G. W. Humphrey, at Wellington, Somerset, Dec. 30.—Mr. J. Thomas, late of Pontypool College, at Salem chapel, Amlych, North Wales, Dec. 30.—Mr. John Thomas, late of Pontypool College, at Llandudno, North Wales, Dec. 28.